were indispensable elements in the rural life in Travancore. Hence the importance of the Revenue Department in the State. In England, on the other hand, the Industries Department was the most important because the economic condition of the people there depended on industries. The Revenue-Devaswom separation in Travancore was an epoch-making event. It was brought about as a result of a strong and persistent agitation and the few appointments given to Christians were the direct outcome of such agitation. But although four years had elapsed since that event, there were only about 40 Christian officers in the Revenue Department, including 3 Tahsildars and 3 *Provertikars*, out of a total of about 3,000 appointments. If the Government did not give free admission to all classes of people in the Revenue-Department, the object of the Revenne-Devaswom separation would be frustrated.

Fresh appointments in the several departments were generally made by entertaining the applicants in acting vacancies in the first instance. When permanent vacancies arose, the acting hands were said to have superior claims. Therefore, even in making acting appointments, the officers should strictly adhere to the policy enunciated by the Government. It was absolutely necessary that, in every branch of the Revenue Department, there should be Christians, Ezhavas, Mahomedans and members of other communities. The misunderstandings caused in respect of several communities were mainly due to the actions of the subordinate officers of the Revenue Department. Dewan Bahadur Mr. Raghaviah had once stated that the Government were going to formulate a definite policy in regard to recruitment to public service and that that policy would be pursued. But in spite of the lapse of over two years, no such policy had been adopted. Due representation should at least in future be given to Christians, Ezhavas and members of other communities in all branches of public service and the Government ought not to be guided solely by the flimsy and fallacious arguments advanced by the officers against such representation. Until such representation was given, the Christians would not remain content but would continue to agitate. But no agitation inconsistent with their loyalty to the Government would be set on foot.

DEWAN'S REPLY : Mr. Jacob Curien, after all, it is only about three years since the Revenue Department was thrown open to all castes and creeds, and you cannot expect that much will happen within the short space of 36 months or so. I have not the slightest doubt that, in the fulness of time, you will find all communities holding places in all branches and in all grades of the Revenue Department, and that too without any direct intervention or guidance by Government. These things adjust themselves automatically. In the same way that nature adjusts things to the requirements of a living creature's surroundings, so too you will find that economic forces and considerations of education and the natural uplift of efficiency and fitness will ensure that every community gets its due share of appointments where appointments are going—all in good time.

170. Needs of the Ezhavas.

MR. M. S. NANU (*Member, Nominated*) spoke about the need for the representation of the Ezhava community in the public service, the Legislative Council and the Sri Mulam Popular Assembly on the basis of population. He was aware that communal repesentation on popular bodies was not conducive to the development of an ideal nation where the rights of every individual were respected. But in a country where castes and sub-divisions of castes were recognised, communal representation was a necessity. Further, when the advancement of a community was hampered by none of its fault, it was the duty of the Government to afford every facility to its progress. The Ezhavas belonged to such a community ; and in spite of popular representations and the good intentions of the Government, no substantial results had been achieved. The Government should therefore extend to the Ezhava community all sorts of possible concessions till the inequalities that existed between that community and other advanced communities were completely removed.

The member observed that his community deserved a larger measure of representation in public service on the basis of their total population in the State. He admitted that the Government could not possibly provide appointments for all subjects of the State. But so long as the tax due to the Government was collected from all

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subjects of the State irrespective of caste or creed, every subject should be eligible for the appointment that he was fit for. In the opinion of the member, the influence of a community depended upon the number of Government appointments held by its members, because the authority of the Government was visible in every one of its constituents. The officers of the Government were respected irrespective of their caste or creed and caste prejudices were not shown against such officers. Caste distinction would therefore disappear if every community be fairly represented in public service. The member hoped that ere long the Ezhava community would be given due representation in the public service.

The Legislative Council and the Sri Mulam Popular Assembly were institutions established with the object of sharing the burden of administration with the people and thereby paving the way for democratic Government in view to keep pace with civilised countries. When that ideal was reached, communal representation might become out of place. But till then, communities had to be represented according to some basis. The most acceptable basis would be that of population. But there might be difficulty in such representation when there were ever so many minority communities. That difficulty might be overcome by treating all the communities below the Ezhava community as parts of the latter for purposes of representation in the Legislative Council and Sri Mulam Popular Assembly. It would be enough if separate representation be given to every individual community in the public service. Under the existing rules, the Ezhavas could not with success contest the seats in the general constituencies but could only depend upon nominations. Nominated seats being few, they could not satisfy the full requirements of the community. The only way of redressing the grievances of the Ezhava community and other communities similarly circumstanced was therefore the constitution of separate constituencies for them or the grant of adult suffrage. An alternative course would be to give due representation by nomination on the basis of population.

In conclusion, the member said that it was not his desire to take up a militant attitude but only to represent that the elevation of his community could be achieved only with the help of the Government. For instance, what little progress the Ezhavas had made in education in recent years was mainly due to the generous concessions granted to them by the Government in that direction. He hoped that the Government would view his representation with the same sympathetic spirit they had shown in the past.

DEWAN'S REPLY: Mr. Nanu, Government, I am afraid, are not at the present moment, prepared to make a change either in the electoral system or electoral qualifications. We must wait and see how the present experiment works.

Regarding the public service, no discrimination will be made against Ezhavas and no disqualification will be imposed upon them. They will be given their fair share along with other communities and with due regard to the dominant considerations of qualification, of efficiency and of fitness.

The Assembly adjourned for lunch at 1-15 P. M. and re-assembled at 2 P. M.

171. Disabilities of the Ezhavas.

MR. K. NARAYANA PANIKKAR (*Member, Nominated*) emphasised the need for a strict adherence to the principle of communal representation in the public service. Communal representation was the rule in the initial stages of the progress of every nation. There might be some who held a different view. But many high officers encouraged their own caste-men alone and it was deplorable that there were no Ezhavas among such officers. That was indeed the real disability of the Ezhava community. There were two things on which the Ezhavas based their claim for communal representation *viz.*, their overwhelming population and the comparatively small benefits that they were deriving from the Government. Out of a population of about 4 millions, the Christians numbered only 12 lakhs and the caste-Hindus 8 lakhs. The remaining 29 lakhs were composed of Ezhavas and other backward or depressed communities. Out of the annual revenue of about Rs. 2 crores, the Government were spending about one crore of rupees on public service in the State under salaries, travelling allowance, etc. The 20 lakhs of people above

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